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*Goodspeed March 72*

REPORT  
OF THE  
PROCEEDINGS AT AN INDIAN COUNCIL

HELD AT  
CATTARAUGUS,  
IN THE  
STATE OF NEW YORK,

*6th Month, 1846.*

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1846.



R E P O R T  
OF THE  
PROCEEDINGS OF AN INDIAN COUNCIL  
Held at Cattaraugus, 1846.

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The Seneca Indians, residing upon the Reservation on Cattaraugus Creek, in the western part of the State of New York, which had been restored and assured to them by the treaty of 1842, having for some months past, by the intrigues and sinister influences brought to operate upon some individuals among them, been thrown into excitement and confusion in regard to several matters relating to their national concerns, and especially as respected the long agitated question of their emigration west of the Mississippi River, and representations having been made to the war department, *by persons directly interested in their removal*, alledging that a large number of them wished to emigrate, these Indians goaded and harassed by these proceedings, addressed the following memorial to the government of the United States, earnestly requesting that the subject might be honestly inquired into, and that measures might be taken to ascertain the real wishes of their people in regard to the matter, viz:

*To the President of the United States.*

The undersigned Chiefs and head men of the Seneca Nation of Indians residing in the State of New York, would respectfully represent to your Excellency, that they have been informed, that a few days since delegates of the Tribe above mentioned have been deputed to Pekin at the residence of one Doctor Hogoboam, who we understood had been appointed by the executive of the government of the United States during the year 1845, as a removing agent to accompany such of our people, as were anxious to remove to the country west of the Mississippi River; and that the said Dr. Hogoboam then and there stated to the delegates, that the government of the United States intend to remove such as were willing to go in the spring of the present year; and that the said Dr. Hogoboam further stated, that he had authority, power and instructions, to remove from two or three individuals to five hundred souls. That the said Dr. Hogoboam further stated to the said delegation, that he had the funds of the government in his hands, and that he was merely waiting for the opening of the navigation of the Lakes:—that being accomplished, a boat would be chartered immediately, to convey the Emigrants.

The undersigned further represent, that the said delegates believe the statement of Dr. Hogoboam, while on the other hand, they are told by the

United States Indian agent Stephen Osborn of the City of Buffalo, that the subject of emigration to the country west of the Mississippi must now forever be abandoned, and that the executive government of the United States, were perfectly satisfied that no emigration party can now be organised.

The undersigned feeling deep and anxious solicitude for the welfare of our people, that on account of these contradictory statements, much loss and injury will be sustained by such of our people who are willing to be duped. As the seed time is drawing nigh, and if these people should be induced to neglect this important duty, by the statements of Dr. Hogoboam, we predict that they will reap much suffering, and many of them will be reduced to poverty and starvation. We desire to avert such a calamity. We therefore respectfully request your excellency, to send special messages, or call a special convention of the Tribe interested in this matter, or in any other way your Excellency may think proper, in order that our people may become undeceived and settled. And your petitioners will ever pray, &c.

John Kennedy Senr,	Henry Two Guns,
Israel Jamieson,	Daniel Two Guns,
George Demus,	John Hudson,
Joseph Snow,	James Spoiling,
William Krouse,	Peter White,
John Greenblanket,	John Kennedy Jr.,

Jacob Johnson,	Jacob Bennett,
Abram John,	William Jones,
William Johnson,	Charles Greybeard.
Witness, Peter Wilson.	

In consequence of this appeal, the Secretary of War, directed the Indian agent to convene a Council of the whole nation on the 2d of the 6th mo., 1846, and appointed A. H. Tracey and G. W. Clinton, Citizens of Buffalo, possessing the confidence and respect both of the public and of the Indians, to represent the government at the proposed Council, with instructions to inquire fully into the matter, and report the facts to the Department. The Committee from the Society of Friends, who for some years past had extended care to these Indians, were informed of the proposed Council, and kindly invited to be present on the occasion.

The Indians, who had been duly notified of the time appointed for holding this Council, and of its objects, punctually attended, and deputations of Chiefs from all their Reservations were present. The Council was accordingly duly organized, and proceeded to business on the 3d of the 6th mo., 1846.

On the part of the United States there were present G. W. Clinton, and Stephen Osborne, the latter being the agent of the Seneca Nation. There was also present, their old and faithful friend



Judge Thomas C. Love, one of the appraisers to value the lands that had been ceded under the treaty of 1838, and likewise the Committee of Friends that had been delegated by the General Committee of the four Yearly Meetings, and who had been invited to attend.

Upon the Council being duly organised, the United States agent, opened and explained to the Chiefs, the purposes for which this meeting had been called. He stated that on their application to the President of the United States, he had directed that they should be convened, in order that an opportunity might be given them, fairly to make known their wishes respecting emigrating west of the Mississippi River. After these preliminary remarks he introduced the commissioner of the United States, who was present, and stated that he desired to learn from the Chiefs themselves, their wishes in regard to this matter, which had latterly occasioned so much uneasiness among them. He further informed the Council that a deputation of men and women Friends was likewise in attendance, and would at a suitable time explain the object of their visit.

Governor Blacksnake, the head Sachem of the Seneca Nation residing on the Allegany Reservation, and now in the 98th year of his age, then rose and addressed the Council as follows:

**BROTHERS!** This Council being now opened by the agent, I wish to say a few words before

we proceed further in the business. We are informed that there is present a commissioner of the United States, who has been appointed to ascertain our wishes in regard to emigrating to the West, and I perceive we also have with us, a committee of our friends the Quakers, who have come a great distance to meet and confer with us. It is by the merciful providence of God that they have been preserved through their long journey, and I now on behalf of the Seneca Nation, express our thanks for their safe arrival. We hope that while they are with us they will be preserved, and that when they return, they will be protected and safely conducted to their homes, by the same good hand that brought them here.

### MY BROTHER CHIEFS!

I now wish to say a few words to you. I hope that whatever the officers of the Government & our friends now here with us, may say to us, will be listened to with attention and deliberately considered. That in all your deliberations you may keep calm, and decide according to your best judgment. I hope your decisions may be wise, and that all further dissensions among you will be reconciled and settled, and that hereafter all party contentions will be buried. If there be any who wish to emigrate, let them be permitted to do so, but my advice to you all is that you remain and enjoy the comforts and advantages that are secured to

you here. By emigrating you will be exposed to many hardships and dangers. But still I repeat, that I desire to leave every one to decide for himself.

The Council was now addressed in a lucid and impressive speech by G. W. Clinton, the commissioner of the United States. He noticed the reception of their memorial by the government, and informed them that upon their own application the present Council had been convened, and that its object was, to afford them an opportunity to make known to the President their real wishes in regard to removing to the West. He stated, that the government had no desire to influence their decision on this matter, but left them entirely at liberty to exercise their own free will in relation to it, and informed them, if they wished to remove they would be assisted in doing so, and that their annuities hereafter would be as punctually paid to them in the West, as they had always been at their present residences. On the other hand he assured them, if it was their preference to remain at their present settlements, they were at full liberty to do so, and would here be protected in all their rights.

The commissioner further observed that it was reported, a considerable number of Indians had lately removed from the State of New York to the West, and that he wished to be informed by the Chiefs then present, what number had gone and

from what Tribes and Reservations they had emigrated.

The Chiefs after some consultation among themselves, stated in reply, that they were not now prepared to answer these questions. They said it was true, some Indians had lately gone West, but with the information then before them, they were unable to state with certainty either their number or the places from whence had gone; they would however inquire into the matter, and when prepared, would give the information desired.

Upon this the Council adjourned to the following day.

On the Council being again convened, the Chiefs were requested to make a Report of the number of Indians who had lately emigrated, and also the number, if any, who desired to be removed to the West.

Jacob Blacksnake, a delegate from the Allegany Reservation, rose and stated, that before the business was further proceeded in, he wished to express his thanks to the Great Spirit, that he had permitted them at this time, to meet their brothers and sisters, who were now present, and who had come so great a distance to see them. He then on behalf of the Allegany Reservation stated, that the Chiefs on that Reservation unanimously wish to remain, and retain their present homes—they believed it to be their interest to do so, and have no intention or desire to remove. One lad had however put his name to an emigration paper, but

he refused to go, and declared he never intended to emigrate.

Nathaniel Strong, on behalf of the Cattaraugus Reservation said, "I have been instructed by the Chiefs of this Reservation to report, that the number who have removed from here, of our old settlers was 4 men, and not one woman, of these one was a Chief and the others were warriors—we know of no others on this Reservation who desire to remove."

Job Pierce, on behalf of the Buffalo Chiefs stated, that the number of their Indians including men, women and children who had gone West, was 58 Senecas of which 6 were Chiefs. It is not known that there are any others who desire to emigrate.

John Blacksmith, on behalf of the Tonawanda Reservation said, "seven years ago, and again three years ago, the people on my Reservation declared they did not wish to emigrate—they never signed any treaty to remove, and they have unanimously determined to remain where they are. And we understand from the United States commissioner, that we will be permitted to do."

The commissioner of the United States here observed, that it was important there should be no misunderstanding of what he did say. "My business here is simply to ascertain how many Senecas wish to remove *West of the Mississippi*, and has no reference to the removal of the Tonawandas

under the treaties of 1838 or 1842. The question now pending between them and the Ogden Company must be settled elsewhere."

Peter Wilson on behalf of the Cayugas Reported, that "41 of that Tribe had left western New York for the West, of whom it was understood three had already returned.

(The Cayuga Tribe is broken up and disorganized.) There are yet remaining of it scattered over different parts of the State 89, of whose intentions regarding emigration, we know nothing. There are spies among them, endeavouring to induce them to emigrate, and their Chiefs have concluded not to interfere, but leave the few that remain to decide for themselves, of those who went two were Chiefs."

John Blacksmith enquired if notice of the present Council had been sent to the Tuskarora Tribe? It was answered they had been notified, but that no delegation was present from that settlement.

George Button, on behalf of the Onondagoes stated, that 8 individuals of that Tribe had gone West, two of whom were Chiefs, and that none others wished to emigrate.

Nathaniel Strong asked leave to amend his report, he stated "he had just been informed that 3 individuals in addition to those heretofore reported had gone from Cattaraugus, one woman and two children, they were strangers lately ar-

rived there, and their former residence or Tribe was not known.”

Thomas Jamieson said he knew three of the emigrants were strangers here, and were from Green Bay.

Israel Jamieson then addressed the Council as follows:

**BROTHERS!** “The question relative to emigration being disposed of, I will explain the manner, in which this removal of Indians to the West has been effected. I believe it was irregularly conducted. Indeed I may say, of this, I am convinced. The agent who came to execute it, was duly notified, that the government had called the present Council for the consideration and investigation of this matter. As soon as it was known that this had been determined on, great efforts were made to hurry off the emigrants, and induce them to leave before the Council would meet. I am satisfied that many were decoyed away by various, unfair contrivances, and gross misrepresentations on the part of the emigrating agent and his emissaries, I myself remonstrated against these proceedings, and asked if it could be proper to inveigle and deceive the Indians in this manner? in reply I was desired to be silent, to which I rejoined, that many of them who they had decoyed on board the boat were then drunk and in a state of unconscious insensibility!—these remonstrances

availed nothing, and the whole were hurried away. If any showed an unwillingness to go, they were told they might return if they choose, should they not like the place when they got there."

The information deemed necessary relative to the subject of emigration being now received, that subject was closed by a few remarks on the part of the United States commissioner. He stated that from what had here appeared, it was manifestly clear there really was at this time, no emigration party among them, all who desired to go West, having already gone, and that he should so report to the government.

In the course of the deliberations which had taken place in the Council, the propriety of adopting and carrying into effect the law enacted by the Legislature of New York, providing a municipal government for the Senecas residing upon the Cattaraugus and Allegany Reservations, was considered and warmly discussed. It appeared that a party had been organized who were opposed to carrying into effect this law, at the present time, and wished to defer any action under it until further opportunity would be given, to examine and more clearly understand its provisions and probable operation, on the other hand another party said to be by far the most numerous, in which was included the whole Allegany population, with the exception of one individual, were decidedly in favor of at once adopting the law. These at the



time appointed, had met, formally accepted it and chosen all the officers required under its provisions. The whole subject was canvassed at this Council, and elicited many able and eloquent speeches on both sides; at length the Counsel who had been appointed by the Governor of New York to see that the humane provisions of this act were fully extended to the Senecas, was appealed to, and requested to give his opinion, upon the law—and whether it had been legally adopted; and if the officers that had been elected under it, were legally authorized to execute the powers confided to them.

In reply, the counsel, (G. W. Clinton,) rose and plainly answered all the questions that had been proposed to him. He explicitly informed the Chiefs that the law had been enacted with the most benevolent intentions, that it was intended for their protection, that its provisions if properly executed were calculated to secure highly important advantages to them—that it had been legally adopted by the Nation and that the officers who now held their appointments under it, were duly and constitutionally elected, and had a right to execute it; and further, that any resistance to them in the lawful execution of their duty, would be criminal.

Judge Love, who from his long established friendship, and many kind offices to these Indians, appeared to possess their entire confidence, also

addressed the Council in a very impressive and paternal speech. He explained with great clearness the objects and intentions of the Legislature of New York in passing the law.

He shewed the many advantages that would result to the Senecas, if the power conferred upon their Nation, were wisely and prudently administered—pointed out the effective protection it afforded to them, both as regarded their persons and property—the good it had already effected by totally excluding spirituous liquors, from their Villages; and concluded by emphatically warning them, against the fatal consequences that must follow, should they under the sinister influences and crafty machinations of certain individuals, deeply interested in their destruction, and who evidently, already has succeeded in exciting their prejudices against the law, be induced to reject it.

The effect of these explanations, it was believed would be, to promote a quiet acquiescence in the law, and it was hoped, that all further organized opposition to it would cease.

The general business for which the Council had been convened being now disposed of, the U. S. agent stated to the chiefs; that the Committee of Friends who had been with them during the sessions of the Council, were ready, at any time when they would be prepared, to open their business, and explain the object of their visit; upon this, a chief rose and stated that the

Council was now ready to hear any communication their friends might have to make to them.

A member of the Committee then rose and addressed the council as follows:

MY BROTHERS AND SISTERS! I feel thankful to the Great Spirit, that he has this day permitted me to meet you in Council, and afforded us an opportunity of opening our minds freely to each other, on subjects interesting to us all, and which very especially concern your present and future welfare. In the remarks I am about to make, I am aware of the relation in which you have placed me, as an adopted son of the Seneca nation; and I can assure you, that I feel myself identified with you and deeply solicitous for the prosperity and happiness of us all.

BROTHERS AND SISTERS! The Friends you now see here with me, represent the joint committee of the four Yearly Meetings, who, for some years past, have extended to you, advice and assistance, in recovering your lands, and securing to you and your children the peaceable possession of them. By your co-operation and assistance, this important object has been attained, and our gratitude is due to the Great Spirit, that through his overruling goodness, you are in the quiet possession and enjoyment of comfortable homes, that cannot be taken from you, without your own consent, or by some indiscreet act on your part. You

are the admitted owners of a rich and fruitful soil, sufficiently productive, with due diligence, to afford you ample supplies of all the necessities of life, requisite for the subsistence of your families.

**BROTHERS!** Your friends have observed with satisfaction, your improvement in agriculture, as well as in your domestic arrangements, and feel great confidence that by perseverance in the course of sobriety and industry you have adopted, and living in harmony and peace among yourselves, you will become a prosperous and happy people. But my Brothers, we feel it to be our solemn duty to express to you our conviction, that unless you can be prevailed upon to do this, and will cease from the bickerings which have lately agitated and distracted your public councils, all these fair prospects will disappear. You will lose the confidence and respect of your friends and neighbors—Disorder and confusion will enter into all your concerns, and you will soon fall an easy prey to your enemies. A few revolving years will find you scattered abroad in distant regions, exposed to many hardships and dangers, under which, in a little time, you will be destroyed, and the council fire of the once powerful Seneca nation, will be extinguished, never again to be kindled.

**BROTHERS!** Let us seriously inquire if the matters about which you have been contending, and which have occasioned so much agitation and dis-

traction among you, are of sufficient importance, thus to put to hazard your dearest interest, and even to peril your very existence.

**BROTHERS!** The deep interest we feel in whatever concerns the prosperity of the Seneca nation, obliges us to speak plainly to you, and earnestly to warn you of the consequences which must come upon you, unless you can be prevailed on by mutual concessions and forbearance, to put an end to the party divisions that have been engendered among you. These divisions give great delight to your enemies—they plainly see that you are falling into the snares they have laid for your destruction—for they are fully aware, that as a united people, they never could, by fraud or force, accomplish their earnestly cherished purpose of possessing themselves of your lands.

**BROTHERS!** They know well the destructive effects division and contention have produced, in many other Indian tribes in our country, and they are not ignorant of the means by which these dissensions have been produced. Under the baneful influences of these distractions they have seen whole tribes of your race melt away like snow under a summer sun. The habitations of these tribes they have seen become the homes of another people—and the graves of their fathers in possession of their enemies; and all this melancholy desolation was the consequence of divided councils. Even in your own nation, most of the evils that have

fallen upon you, may be attributed to this same cause. Artful designing men, whose only object was to drive you from the lands descended to you from your forefathers, by the corrupting influences which they employed, first introduced dissention into your councils, and then took advantage of your folly, to rob and despoil you.

**BROTHERS!** There is nothing new in all this; the history of former times, relating to the white race, acquaint us, that by internal animosities, some of the most powerful nations, that ever existed in this world were overthrown and destroyed—their enemies first excited, and then took advantage of their dissentions. By division they became powerless, and were easily destroyed. Can *you*, already reduced to a mere handful of men, surrounded, as you are, by untiring enemies, ready to take advantage of every circumstance that may favor their designs to drive you from the remnant of land yet left to you, expect to escape the like calamity, should you unhappily continue to maintain the spirit of dissention which has latterly appeared amongst you? If you do, permit me, an aged brother and sincere friend, to warn you of your danger, and plainly to tell you that you will find, when perhaps it may be too late to avert the consequences, that you will have fallen into a fatal error.

**BROTHERS!** Let us then in conclusion earnestly entreat you to pause and reflect on your present

critical situation, and let us advise you to lose no time, by mutual forbearance and concessions to bury and forget all past animosities, and hasten to restore peace, concord and union among yourselves. Accomplish this, and you will place yourselves safe from the arts and intrigues of all your enemies.

**BROTHERS!** Believing as we most certainly do, that all the efforts of your friends to benefit you will fail, unless you can be prevailed on to live together in harmony as a united people, we have felt it to be our duty, to speak plainly to you. It may, and probably will be the last time my warning voice will ever be heard among you; and although I may not be permitted to see the fulfilment of the predictions I have made, yet I assuredly believe, if you disregard my advice, and will persist in nourishing discord and divisions, there are those present, who will live to witness and experience the sufferings I have described.

Upon the conclusion of these remarks, another member of the Committee addressed the Council as follows:

**BROTHERS!** The connection which now exists between the Seneca nation and the present committees of the four Yearly Meetings of Friends, was commenced about seven years ago, at a time when you were involved in much distress, arising out of the treaty of 1838. At your request

we came forward to assist you, and if possible to prevent the alienation of all your lands. We thought we saw that such alienation, by driving you into the wilderness beyond the Mississippi, must soon be followed by the total extinction of your once powerful nation. Through the assistance of the Great Spirit this dreadful catastrophe was prevented, by the restoration of two of your Reservations, sufficiently fertile and extensive to accommodate your families, and amply to supply them with all the necessaries and comforts of life.

The evils to which you were subjected for want of some form of government better suited to your more advanced state of civilization, soon attracted our attention. In our attempts to set aside the treaty of 1838 we were made deeply sensible of the insecurity of a government without *written* records—where all its official acts might be called in question, and where nothing could be *legally* proved. The treaty by which all your Reservations were fraudently wrested from you, was signed by forty-five persons, who were declared by the Ogden Company to be legally appointed Chiefs,—This you denied, and we knew it was not true; but for want of that kind of evidence which a proper Constitution of government will always provide, to substantiate its *official* acts, the question was so difficult to settle, according to *legal* requisitions, that your friends found it almost impossible to defend you against the most palpable frauds.



Your friends every where saw the dangers and difficulties of your situation under your old form of government, and were anxious for your relief. By their exertions and the truly benevolent disposition of the New York Legislature, a law was passed, which not only provided you with a government amply sufficient to remedy the defects of that under which you have heretofore acted, but to secure you against depredations on your lands, and the ruin which always follows the introduction and free use of ardent spirits.

BROTHERS! The passage of this law made our hearts glad, for we saw that a kind Providence had thereby thrown over you a shield of defence, under which, if you were wise enough to seek for shelter, you would find safety and peace.

BROTHERS! We cannot express to you our surprise, and our pain, when we heard that this law, so eminently calculated to protect you from evil, and to promote your best interests, had become a subject of division and party strife among you:—that this law, the fruit of the purest benevolence *toward you*; every clause of which conveys to you some blessing, and in which is not to be found a single provision that is not in your favor, should be made a subject of clamour, and dissension; was indeed unexpected by us, and covered our minds with gloom and discouragement.

BROTHERS! We would charitably hope that all this trouble among you has arisen from mis-

apprehension,—that those who have opposed this law have mistaken its import; and we indulge the hope, that *time and experience* will convince them of their error. It is hardly possible, that with upright honest intentions, they can long remain blind to their true interests; and we confidently believe, that as they cherish a disposition to walk in the right path, the Great Spirit will remove the dark cloud that now hangs before their eyes, and cause the sun again to shine brightly upon them.

**BROTHERS!** We speak our own mind, and the mind of your best friends every where (so far as it has come to our knowledge) when we tell you, that this law, by which you are provided with a regular government, under the protection of the Great State in which you live, is eminently calculated to protect you from fraud, and preserve you from destruction. We believe that those who would persuade you to reject it, are your worst enemies—perhaps the very men who expect to profit by your destruction. Will you, with your eyes open, walk into the snares of your deadliest foes?

**BROTHERS!** As has already been stated to you the great object of our concern, when we were first called to your assistance, has been attained—a home has been secured to you on the lands of your nation. We do not see that we can be any longer, of much service to you, and we are very desirous not to be burdensome to our friends.

The School for the instruction of your young women in the domestic arts, may perhaps, be usefully continued—that question we wish to submit to your decision, and also the question whether you wish that the Farm should remain longer under the care of Friends—On these points we expect you will give us an answer before we leave the neighbourhood. We wish however to be understood that we do not feel any diminution of friendship for our Red Brethren, but are disposed to render them any counsel or assistance when they may desire it.

One of the women Friends on the Committee then addressed the council as follows:

MY BROTHERS AND SISTERS!

We feel thankful to the Great Spirit for his kind providence in bringing us safely to this place. I speak on behalf of the committee of Women Friends. It is the first time *we* ever attended an Indian Council, and we have listened with deep interest, and attention to all, that has been said. It appears by the statements that we have heard made, the original objects for which this committee were associated, have all by the aid of the Great Spirit been fully accomplished, and that you are now secured in the possession of comfortable homes, which cannot be taken from you.

SISTERS! Finding this to be the case, the committee might and probably would have felt themselves released from the necessity of continuing

their labors among you. But observing the unfavourable situation in which the female portion of your people were placed. Your Sisters, who were associated with the Men Friends in this concern, felt it to be their duty to request that some attention should be given to you. Much had been done for the Indian men, and but little or nothing for you, they therefore after careful reflection, concluded at a Council held at this place last year, to bring this matter to the consideration of the Chiefs, and lay fully before them the views of your friends in relation to it.

SISTERS! The result, as you are aware was, that the propriety and advantages of the measures proposed, were so clearly seen by that Council, that by a decision, which we believe was generally and perhaps unanimously approved, it was decided to change the system heretofore pursued in regard to the division of labor between the sexes, and to withdraw the women from the toilsome employments in cultivating the land, and other occupations unsuited to the delicacy of our sex, and in the place of this, to encourage you to employ yourselves in the business and management of your household concerns—this it was seen and admitted by all, would greatly increase your comfort, and effectively promote the objects desired in relation to the nation—that is, their civilization and elevation to a proper rank and station in the community.

These views having been approved by you.—Your Sisters who we represent, believed a new and further duty had now devolved upon the committee. Your men had received the instruction necessary for them—The women had been left neglected, and of course were ignorant of the proper manner of discharging the new duties to which they were about to be called. And it was concluded to establish a Manual Labor School for their instruction, where, in succession, your young women would be taught all the requisite branches of domestic and household business, such as sewing, knitting, spinning, washing, ironing, cooking, and indeed all other appropriate business. This School has now been in operation for near one year, and it is proposed if you desire it, to continue and extend its accommodations.

**SISTERS!** We are told that to it, will probably hereafter be confined, the principal care and labor of the committee. As your Sisters we feel a deep interest in the success of this effort, and earnestly recommend you, to extend to it your patronage and encouragement. Send your daughters to it, and do not permit the advantages it proposes to remain unimproved, but secure to yourselves and to your children the great benefits it offers. Believe me, if you fail to avail yourselves of so favourable an opportunity to obtain the valuable information offered, incalculable will be the loss your children will sustain. We therefore *entreat* you, our Sis-

ters, with all the earnestness of an affectionate solicitude, to comply with our wishes—fully believing that if you do, you will live to realize the desire of your hearts, and that before your earthly pilgrimage is accomplished, you will have the blessed assurance, you are leaving behind you worthy successors, who, will carry forward the great work of improvement so happily began by you, after you will have been gathered to your Fathers.

These addresses were listened to with marked attention, by the Chiefs and others present, among whom were a considerable number of women. After some conference among the Chiefs, it was concluded to refer the subjects introduced by Friends to a committee, who were desired to confer with our committee and empowered to enter into such arrangements as might be agreeable to both parties. A large committee of Chiefs were accordingly appointed, and it being intimated that the attendance of a committee of their women would be agreeable to Friends, these Chiefs, with a number of Indian women who had been appointed, met us in conference at the time proposed. The general Council having in the mean time been closed.

The conference was attended by about twenty-five of the Indians, nearly one half of whom were females.

After a short pause a member of the committee

of Friends rose and explained to the Indians, the present views and prospects of Friends in relation to them. They were again reminded, that the original objects and purposes of the four Yearly Meetings, when they associated as a joint committee, had been fully accomplished, and their lands made secure, that in addition to this, a municipal government, adapted to their wants, and affording ample protection to their persons and property, had been provided for them, and a system established by the Legislature of New York, for the school education of their children—and that they were now sufficiently instructed in the management of their farms, and had the requisite means and conveniences for carrying them on. Under these circumstances it was again remarked, that Friends might be justified in withdrawing and leaving them to walk alone, and probably would have done so, but a concern having, as they were aware arisen on the part of our women Friends, on account of the unfavourable situation in which their females still remained. The attention of our Indian Brothers had, at the Council last year, been called to this subject, when they were advised, to withdraw their women from the toilsome labors of the field, and encourage them to occupy themselves in the more appropriate business of household affairs. That as this advice had been approved by them, we proposed to open a female Manual Labor School, for the instruction of their

young women, in the employments which we had recommended they should hereafter be engaged; and it was to this single object we now intended, hereafter, to devote our care and attention.

With this explanation, we now submitted the matter to their consideration and desired them to be free and plain in giving us their decision. The house as now constructed it was observed, had been found too small for the accommodation of all the scholars that had were offered, and it was suggested that it be enlarged—That if agreeable to them, we were willing to be at the expense of putting up the requisite additional room, provided they would agree to furnish the materials, and were content to let us occupy the farm, on the same terms as heretofore—as long as it might be agreeable to both parties.

Young Chief in reply said, “Our brothers have made us plainly to understand their propositions and I am instructed to say we fully approve them. We therefore hope they will now go on and prosecute their efforts to carry their views into effect. We will place our children wholly under your exclusive care and control. We are grateful for the kindness you have shown to us, and we return our thanks to the Society of Friends for sending you so far to visit us.”

“I have always had the greatest confidence in the Society of Friends, they have ever been faithful and true to the Indians, and were never known



to give them any advice but what was calculated to promote their happiness—of this we have now again at the present time a new evidence.

BROTHERS! You have often recommended us to change the employments of our women, and this, as well as all your other advice to us, I fully believe is for our good. *It is my opinion* that God has made women better than men, and *I know* they are wiser. I hope they will hereafter be encouraged to employ themselves in the business you have recommended. I have thought it right to say this. We are glad to see the women Friends who have come on with you to assist you by their advice. We believe your motives are good and we think it a mercy to us, that we have had an opportunity of being so many days with you, in our late Council.

BROTHERS! We know that we are poor weak mortals; and we feel that we need your assistance. We cannot number our days, and may never again meet you. We are told you will leave us tomorrow, on your return to your homes. We will pray the Great Spirit that he may guide and protect you on your way to your families. It is true, and it is a consolation to us, that we may visit one another in spirit, when far distant from each other.

BROTHERS! I will relate all that has been said this evening to a general Council of our people and will try to prevail on them to follow your advice.

Gua-na-ea, one of the female Indians who had been delegated to attend this conference, rose and said, "I am one of the females appointed to come here and listen to what our friends might have to say. This is the first time any opportunity has been offered for one of my sex to be heard in any of the deliberations of our Nation.—We feel thankful for this favor, and congratulate ourselves that we have been permitted to meet our female friends here in Council, and trust, a new and better prospect is about opening before us.

I am instructed by the women now present to say, that we fully approve the propositions that have been made in reference to the education of our children, and that it is our earnest desire they may be instructed in the manner recommended. We will do all in our power to co-operate in and promote so good a work.

Upon this a member of the committee addressed the Council as follows:

**BROTHERS & SISTERS !** Although I have many times been present in deliberative bodies, I believe I have never attended one more gratifying than the present, I see here evidences of improvements in the intellectual and social condition of my Indian friends, that affords me the highest satisfaction; and I am particularly pleased with the improved situation, in which the Indian women are about to be placed. The admission of females, to participate in the consideration and discussion

of your concerns, shows an advancement towards a better state of things among you, and I trust the time is not distant when you will be able to understand and appreciate the importance, of availing yourselves of their co-operation in the management of all your domestic and social affairs; and when the Seneca women will no longer be considered in any way inferior to our sex, but will be placed on the same ground as the Indian men. In the society of Friends, our women are consulted on all important subjects, because we know they are endowed with judgment and discretion fully equal to men; and I hope the Senecas will, as regards their future proceedings, be wise enough to imitate our example in this respect."

John Dickey proposed that a committee be appointed to visit the school frequently, in order that they might see how it was conducted, and that they be authorised to propose any improvements they may deem necessary. He also suggested, that it be the duty of this committee to visit the families of such as had daughters of a suitable age to attend the school, and to encourage them to do so. This was unanimously approved, and a committee composed of both Indian men and women, were accordingly appointed.

Job Pierce observed, that he would be pleased to hear the female Friends present speak to their women, who were then attending, he hoped they would give them such advice as they might think

useful. He remarked that new light had broken in upon them in respect to the proper station, duties, and employments of women, which he hoped and believed would lead to the most important and beneficial consequences.

One of the women Friends of the committee then rose and said, "The remarks of our sister who has just spoken, have been grateful to me—they afford an evidence of the solicitude felt by our Indian sisters, for the right education of their children, and I hope they will continue to give their particular attention to this matter. To mothers, properly belongs the care and management of the education of their children, and especially of their daughters—they are therefore responsible for the discharge of that important trust. In the discharge of this, as well as all our other duties, we should look to the Great Spirit to strengthen our endeavors, and give us wisdom rightly to direct our steps. It is in early infancy that lasting impressions are made upon children, and we cannot begin too early to instil into their young and tender minds, the principles of virtue—to impress upon them the necessity of being honest, industrious, and correctly moral in all their conduct—to be neat and cleanly in their persons, and respectful in their behavior. Thus as they advance in age, they will become a blessing to their parents, and useful in the community.

"**SISTERS!** I hope you will send your children

to the school your friends have established here, and that they may receive the advantages it offers; but you must not think your duty is performed, even after they may have been educated. On returning to their homes, they should practice *there*, the business they may have been taught, and thus become good practical house keepers.

“SISTERS! We have visited a number of you in your own houses, and have been much gratified to find some of you far more comfortably situated than we had expected; but there is still great room for improvement. We hope you will go forward and not stop. Had circumstances permitted we would gladly have visited many more of you.

“SISTERS! The time is near when we must leave you, and it is with feelings of affectionate regard, and sincere desires for your welfare that we shall part from you, and if it be the will of the Great Spirit, that we should never again see each other, we shall carry with us a grateful recollection of the satisfaction we have enjoyed, while we were mingled with you in our late deliberations together, as well as in social intercourse, assuring you of our fervent desires for your present and everlasting welfare, we bid you an affectionate farewell.”

John Cook said he wished to make a few brief remarks. “The Great Spirit has, in his goodness, permitted us to meet at this time, and happily to

conclude the interesting business in which we have been engaged. I feel from my inmost soul grateful for the advice our friends have given us, as well as for the deep concern they have showed for our welfare. Since I was a child the Quakers have been our constant unwavering friends, and it rejoices my heart to see their descendants still willing to assist us.

“BROTHERS! There are remaining but few of the old men, who your fathers succored, they are nearly all fallen and are gone, but we are happy to find that your kindness is continued to their children.”

Young Chief stated it was now drawing late, but he hoped he would be indulged in making a few remarks. He said when I was a small boy some Friends made a visit to the Indians, and offered to assist them, and they left some farming implements, and a few cattle; some time afterwards these Friends made them another visit, and offered premiums for the culture of wheat. The Indians were told that they wanted their land, and upon this they became alarmed. The Friends assured them they wanted none of their land or peltry, and they gave them a writing on parchment, pledging themselves that they never would ask either land or other remuneration for any thing thing they might do for them” (This parchment he now produced, signed by a number of Friends at Philadelphia, scarcely one of whom, it was stated, is

now living.) He concluded by saying, "the Friends had faithfully redeemed this pledge, and had never, to this day, asked or accepted the smallest remuneration for any thing they had done for the Indians."

The business, for which the conference was convened, being satisfactorily arranged, the Indians, both men and women, took a friendly leave of every member of the committee, and withdrew under feelings of cordial good will, and reciprocal regard.